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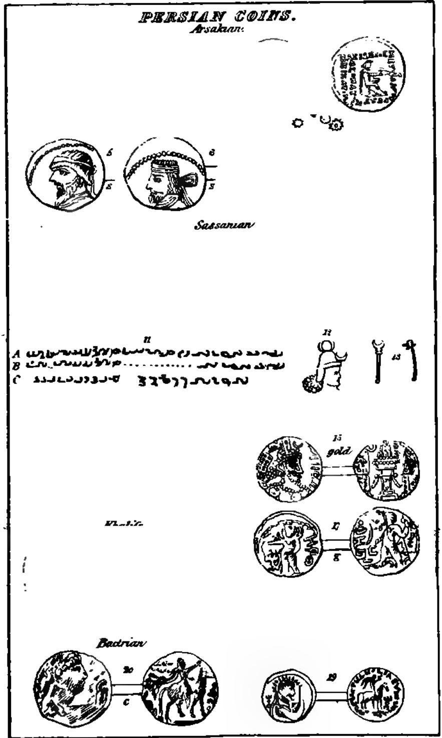

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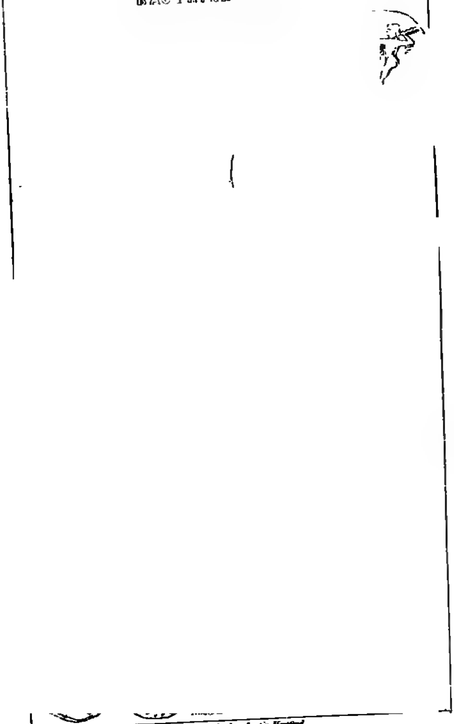
BACTRIAN COINS.



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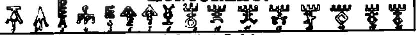
If my humble notice of the discoveries of others shall, by connecting them with ancient history, eventually turn those most interesting reliques to the true end of numismatic study.

BACTRIAN COINS.

MONOGRAMS.



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[illegible]—BACTRIAN AND INDO-SCYTHIC COINS—
continued.

[AUGUST, 1835.]

The present plate introduces [illegible] to some of the [illegible] of Dr. Swiney's collection [illegible]. It is as well to premise [illegible] out of the question where new [illegible] are every day dropping in, and where the [illegible] of our coins is not yet satisfactorily ascertained. Thus it happens that although headed 'Bactrian,' the last plate, as well as the present, contains coins of other dynasties.

Dr. Swiney pursued a course very similar to that of Colonel Tod in forming his [illegible] [illegible] [illegible] most [illegible] [illegible] the [illegible] ground, (and I [illegible] it [illegible] [illegible] heard [illegible] Colonel [illegible] [illegible] [illegible] upon [illegible] an [illegible] [illegible] which [illegible] [illegible] of [illegible] faith [illegible] son, and which [illegible] [illegible] of [illegible] [illegible] this manner [illegible] he sufficiently curious to reward [illegible] [illegible] such beautiful coins as Lieut. Burnes brought back with

incursion of Alexander. In none of the ancient books[1] of the Hindús is mention made of coined money. The word 'suvarna,'[2] or 'gold,' which occurs frequently in the Puránas, is supposed to mean a lump of gold of a fixed weight, such as is still current in Ava and China. Colebrooke states,[3] on the authority of Manu and other authors, that the 'suvarna' (karsha, arsha, or tolaka) was equal to sixteen máshas. If the másha was, as now, about 17.4 grains only, this would certainly make the Suvarna[4] small enough to admit of a doubt whether it

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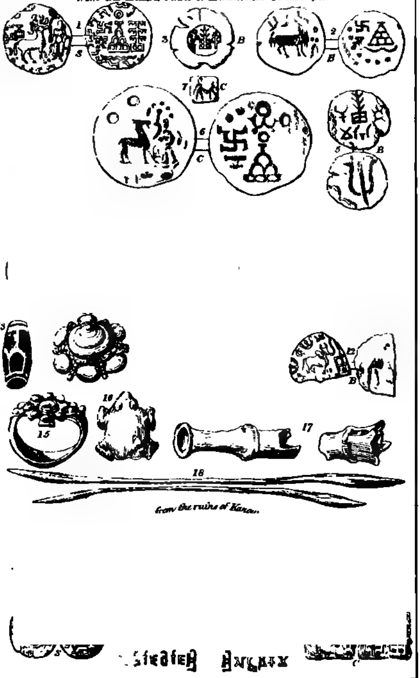
HINDU COINS.

from the ancient ruins of Behat near Seharanpur.



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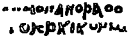
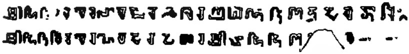
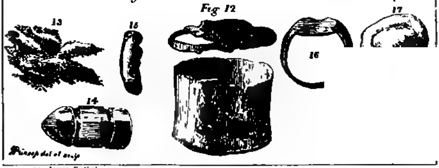




Second discovery

Third discovery.



Prinsep del et sculp

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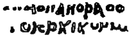
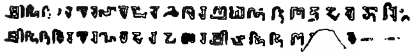
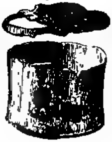
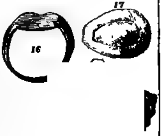




Second discovery — *Third discovery*

Fig 12





Prinsep del et sculp

—BACTRIAN AND INDO-SCYTHIC COINS—

continued.

[August, 18[illegible].]

The present plate introduces to [illegible] some of the [illegible] of Dr. Swiney's collection [illegible]. It is as well to [illegible] mise [illegible] of [illegible] out of the question where new [illegible] are every day dropping in, and where the [illegible] of our coins is not yet satisfactorily ascertained. Thus it happens that although headed 'Bactrian,' the last plate, as well as the present, contains coins of other dynasties.

Dr. Swiney pursued a course very similar to that of Colonel Tod in forming his [illegible] I [illegible] most [illegible] the [illegible] ground, (and I [illegible] it [illegible] I heard [illegible] Colonel [illegible] upon [illegible] an [illegible] ervant, [illegible] which [illegible]

[illegible] of patti[illegible] faith to son, and which [illegible] occasions of this [illegible] this manner [illegible] he sufficiently curious to reward [illegible] such beautiful coins as Lieut. Burnes brought back with

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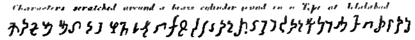
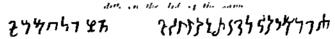
Relics found in the Tope of Manikyala.

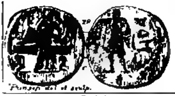
Inscription on brass cylinder

Characters scratched around a brass cylinder found in a Tope at Jelalabad



ditto on the lid of the same





Prinsep del. et sculp.

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for the use of which I am indebted to Mrs. Speir,[1] but imperfectly represents the elegance and almost classic freedom of the treatment of the figures. The design has unfortunately been taken from the faulty engraving in the 'Ariana Antiqua,' to supply the place of a new copy from the antique itself.—E.T.]

EXTRACTS FROM A MEMOIR ON THE TOPES AND ANTIQUITIES OF AFGHÁNISTÁN.

By J. G. Gerard, *Surgeon, Bengal Establishment.*

Addressed to the President of the Bengal Asiatic Society, from Jalálábád, 4th December, 1833.

"The topes, or edifices, of which Manikyála is already familiar to us by the enterprising researches of General Ventura, had appealed to our curiosity in the journey to Turkistán, but three only were visited *en passant*; viz., Manikyála itself, one at Usmán Khátir in the basin of the Indus, and another at Peshâwar. On my return to Kábul, in November last, ample gratification awaited me, through the exertions of Messrs. Martin Honigberger and Masson, whom I met in that city.

"The interest excited by the labours of these travellers (as might be supposed) was not limited to the mere inspection of their collections, which were displayed to me with an open candour that leaves me their debtor. I followed up the inquiry to which they had unfolded to me the clue; and though unproductive of similar results to those which have crowned their exertions, I am enabled to speak to some points from actual experience, and hope to have it in my power to add more hereafter.

"The monuments now about to be considered, which were first introduced to our notice by Mr. Elphinstone, are calculated to rouse the attention of the antiquarian and the philosopher, when he surveys the relics they disclose in connection with dynasties, of which all our knowledge is scarcely more than the faintest lineaments,

[1] ['Life in Ancient India.' by Mrs. Speir. London: Smith, Elder, & Co. 1856.]

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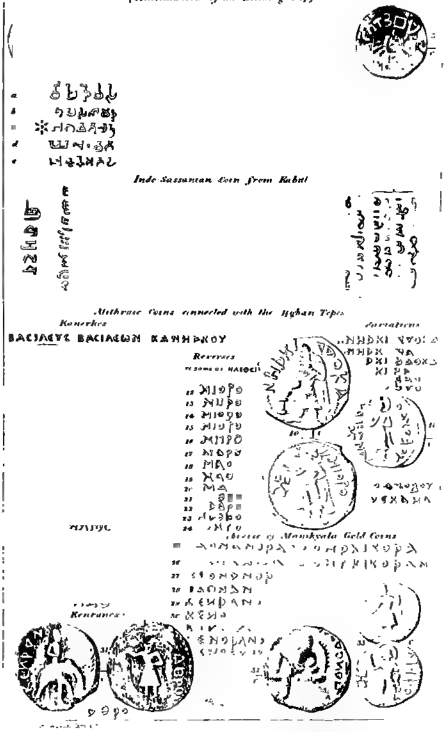
Hindu Coins.

(continuation of the Behat group)



—BACTRIAN AND INDO-SCYTHIC COINS—
continued.

[AUGUST, 1834.]

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VII.—ON THE COINS AND RELICS DISCOVERED BY GENERAL VENTURA.—*Continued.*

It is with some diffidence that I now proceed to offer a few remarks in illustration of the Manikyála treasures, knowing the great disadvantages under which any attempt to investigate even what may be thought so simple a matter as the antiquity of the monument must labour, when unassisted by the previous knowledge of the history, mythology, or current languages of the period, and of the locality to which it belongs. My object, however, is to place all the circumstances which the collateral discoveries of Messrs. Masson, Martin Honigberger, Burnes, Gerard, and Karámat Alí, have brought to light, before the antiquaries of Europe, and then to await their decision on the facts: it being my own duty to act as a faithful witness before this superior tribunal, nothing exaggerating, and nothing extenuating, in the delineation of figures and inscriptions, such as they appear in the originals now in my possession.

The subject which I propose to elucidate on the present occasion is that of the coins connected with the tope of Manikyála; as they naturally stand forward most prominently in offering materials for fixing the date of the building.

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[illegible]—BACTRIAN AND INDO-SCYTHIC COINS—

continued.

[AUGUST, 1834.]

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[A[illegible] 183[illegible]]

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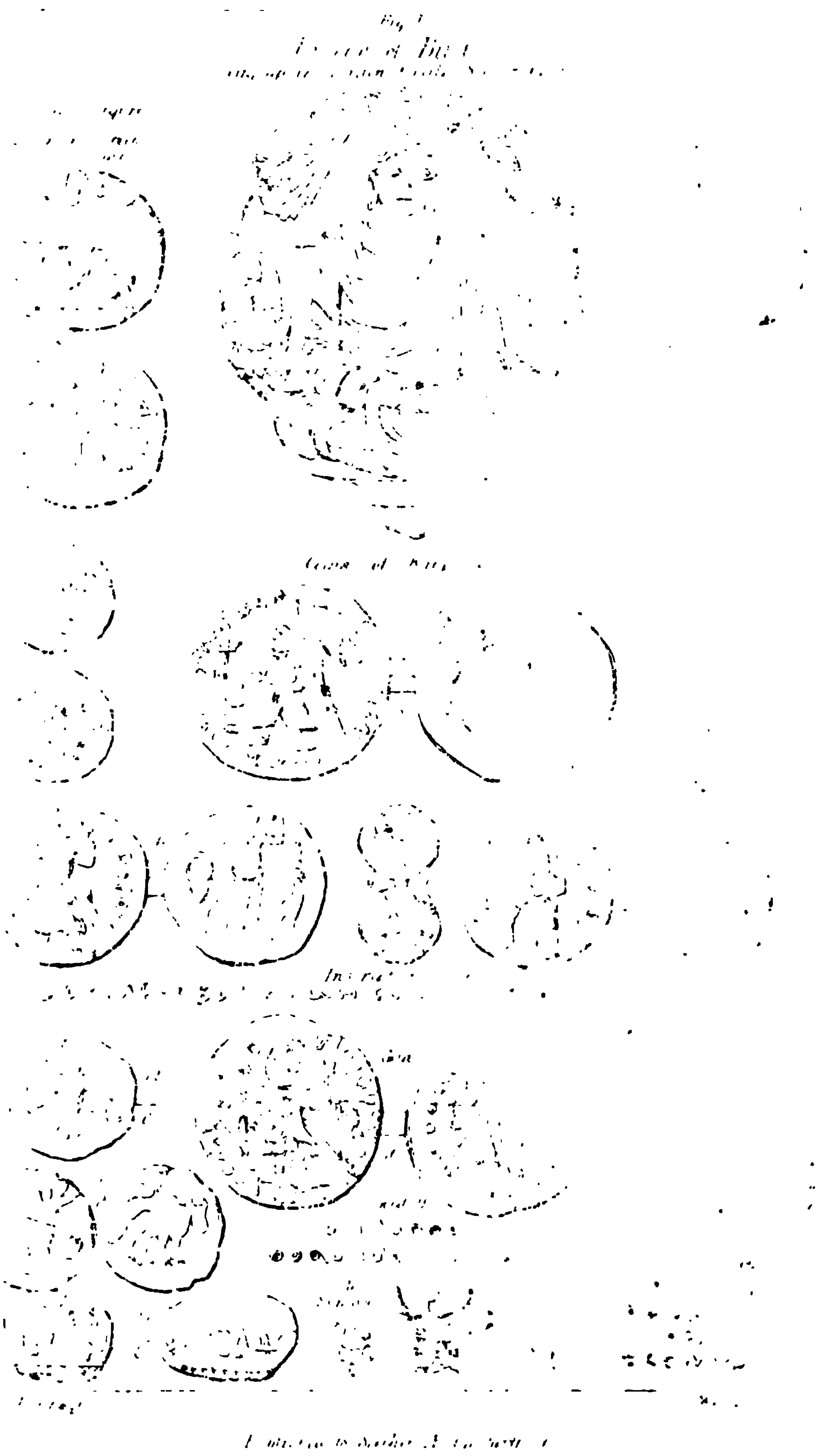

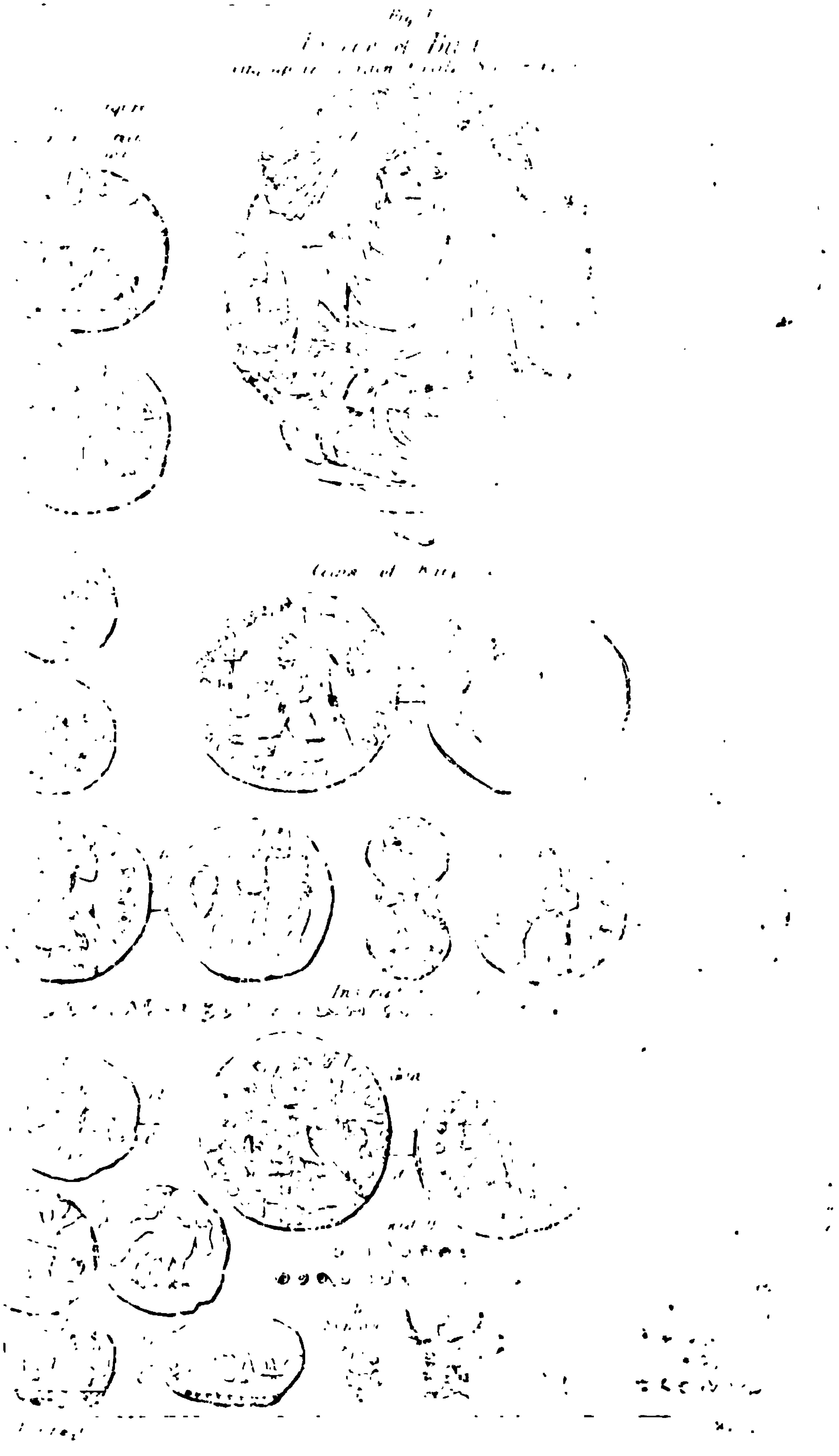

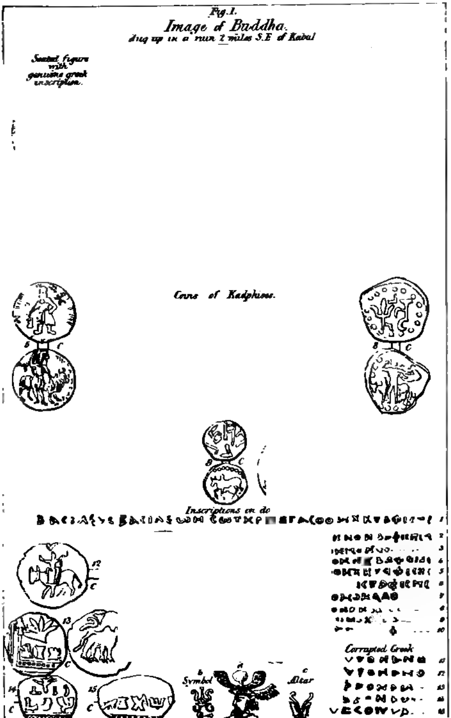

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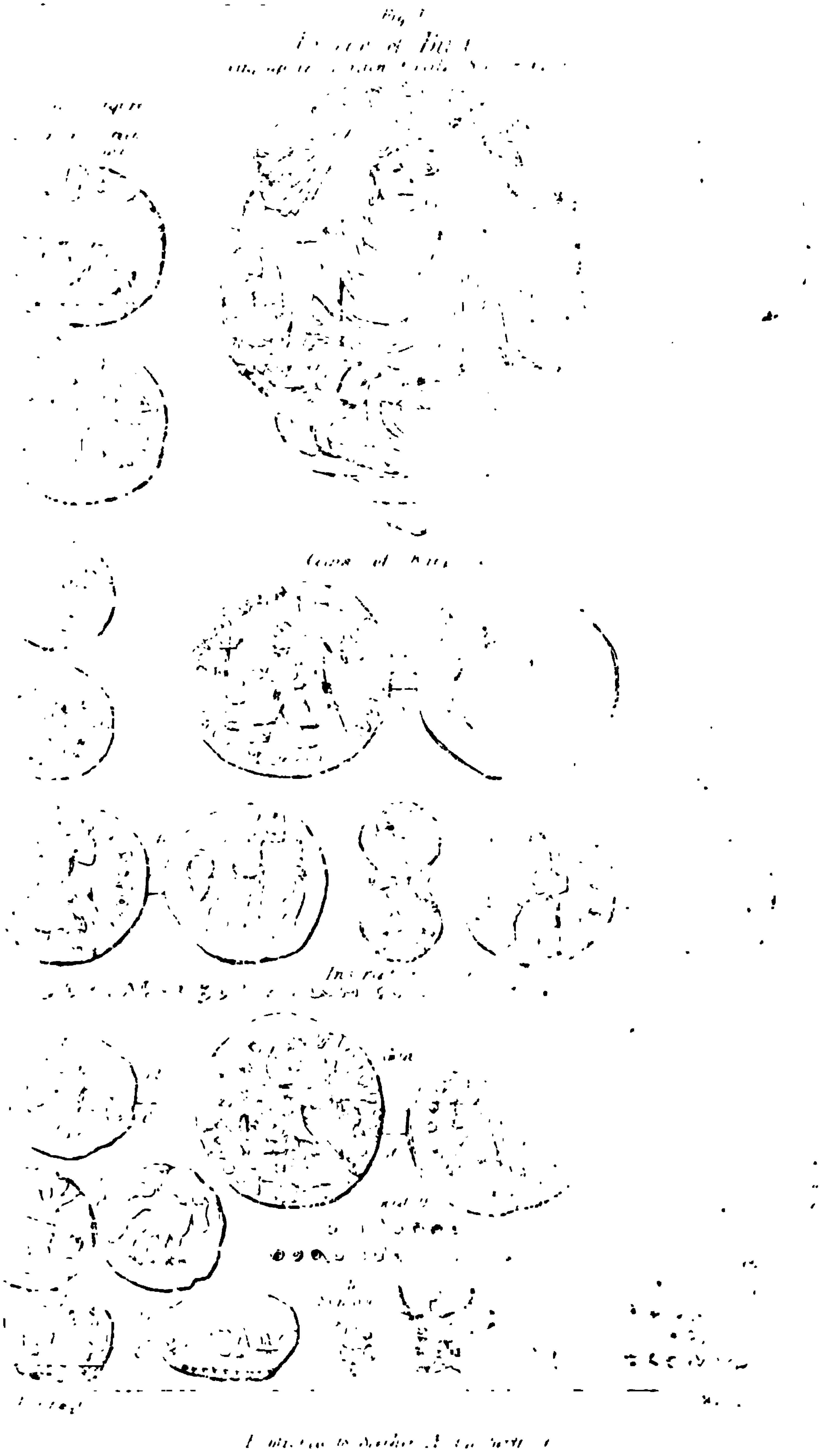

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over such relics, yet these exhortations seem altogether inconsistent with Sákya's own exposition of this section of his creed, and as gravely opposed to the simplicity of his instructions regarding the treatment he desired might be extended to his corpse. So that we cannot but view their authenticity with considerable suspicion, even if we do not absolutely designate them as subsequent interpolations.[1] I do not of course contest the fact that, sooner or later, after the decease of Sákya, the worship of the relics of his body became a powerful instrument in the hands of the priesthood; indeed, that its influence increased in the progress of time, the monuments themselves will serve to show!

Thuparamya Tope, erected by Devánanpiyatisso, from Fergusson's 'Handbook of Architecture (copied from an unpublished lithograph by James Prinsep.)

The Mahawanso contributes several details as to the con-

[1] [To illustrate the parallel case, I cite Burnouf's observations on the worship of Buddha's image.—"Il est fort intéressant de voir comment les rédacteurs des légends essaient de faire remonter jusqu'au temps de Çâkya lui-même l'origine de ce culte, qui n'a certainement pris naissance qu'après lui. L'adoration de la personne visible de Çâkya n'est nulle part indiquée; car Çâkya tant qu'il vit, n'est toujours qu'un homme, même pour ses disciples les plus fervents; mais celle de son image se montre déjà dans des légends tout-à-fait caractéristiques, et dont l'intention est manifeste."—'Introduction à l'histoire du Buddhism Indien,' p. 340.]

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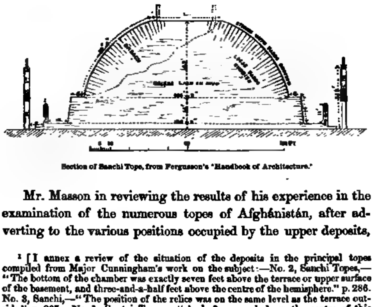
employed simply as depositories of objects of religious reverence. The chamber for the reception of these was ordinarily

View of Sanchi Tope, from Fergusson's 'Handbook of Architecture.'

high up in the building, or at all events in such a position as was consistent with access from above.[1]



Section of Sanchi Tope, from Fergusson's 'Handbook of Architecture.'

Mr. Masson in reviewing the results of his experience in the examination of the numerous topes of Afghánistán, after adverting to the various positions occupied by the upper deposits,

[1] [I annex a review of the situation of the deposits in the principal topes compiled from Major Cunningham's work on the subject:—No. 2, Sanchi Topes,—"The bottom of the chamber was exactly seven feet above the terrace or upper surface of the basement, and three-and-a-half feet above the centre of the hemisphere." p. 286. No. 3, Sanchi,—"The position of the relics was on the same level as the terrace outside." p. 297. No. 1, Sonári Topes,—"A shaft was sunk down the centre of this tope, and at a depth of little more than five feet a large slab was reached, which on

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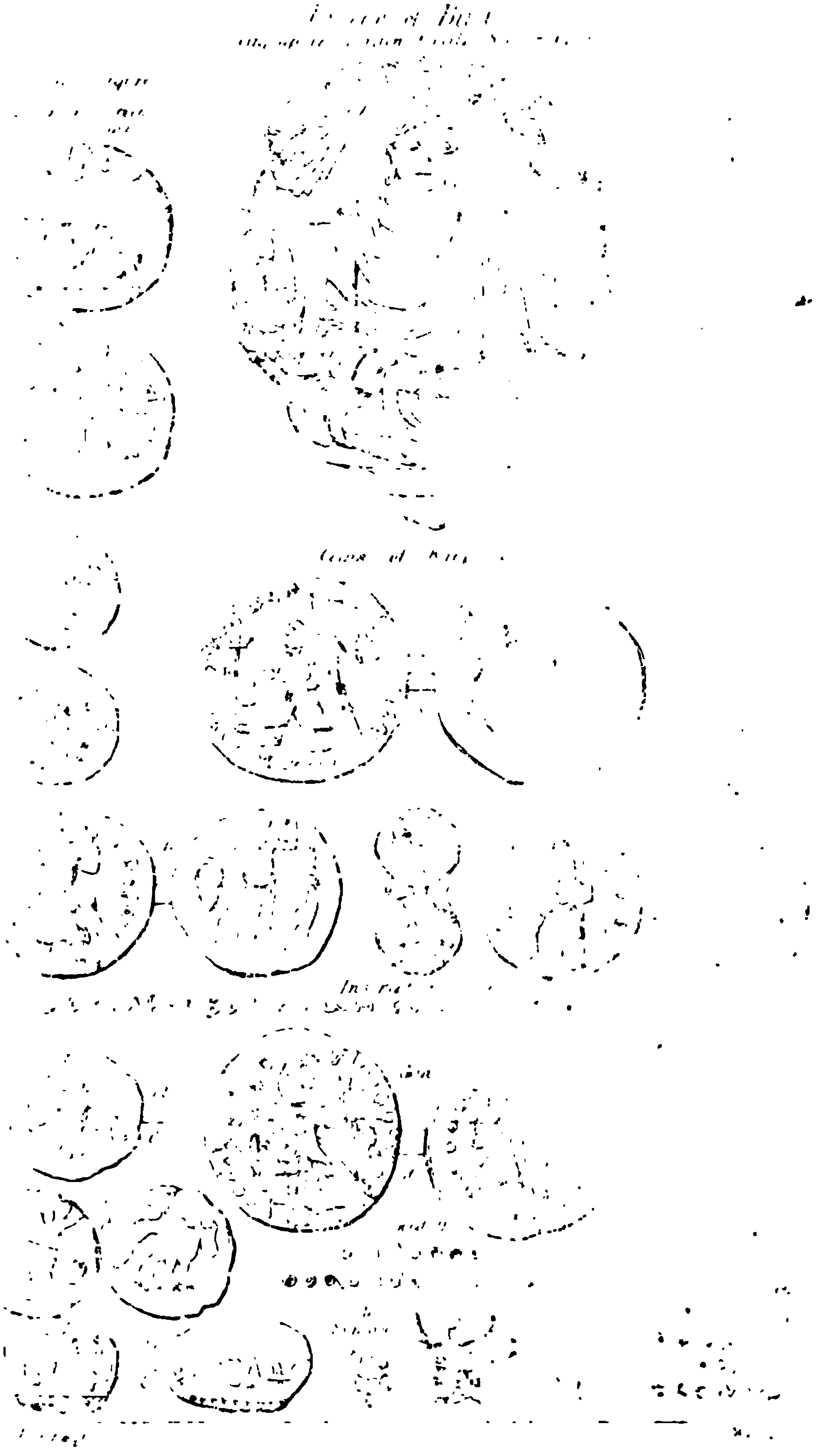

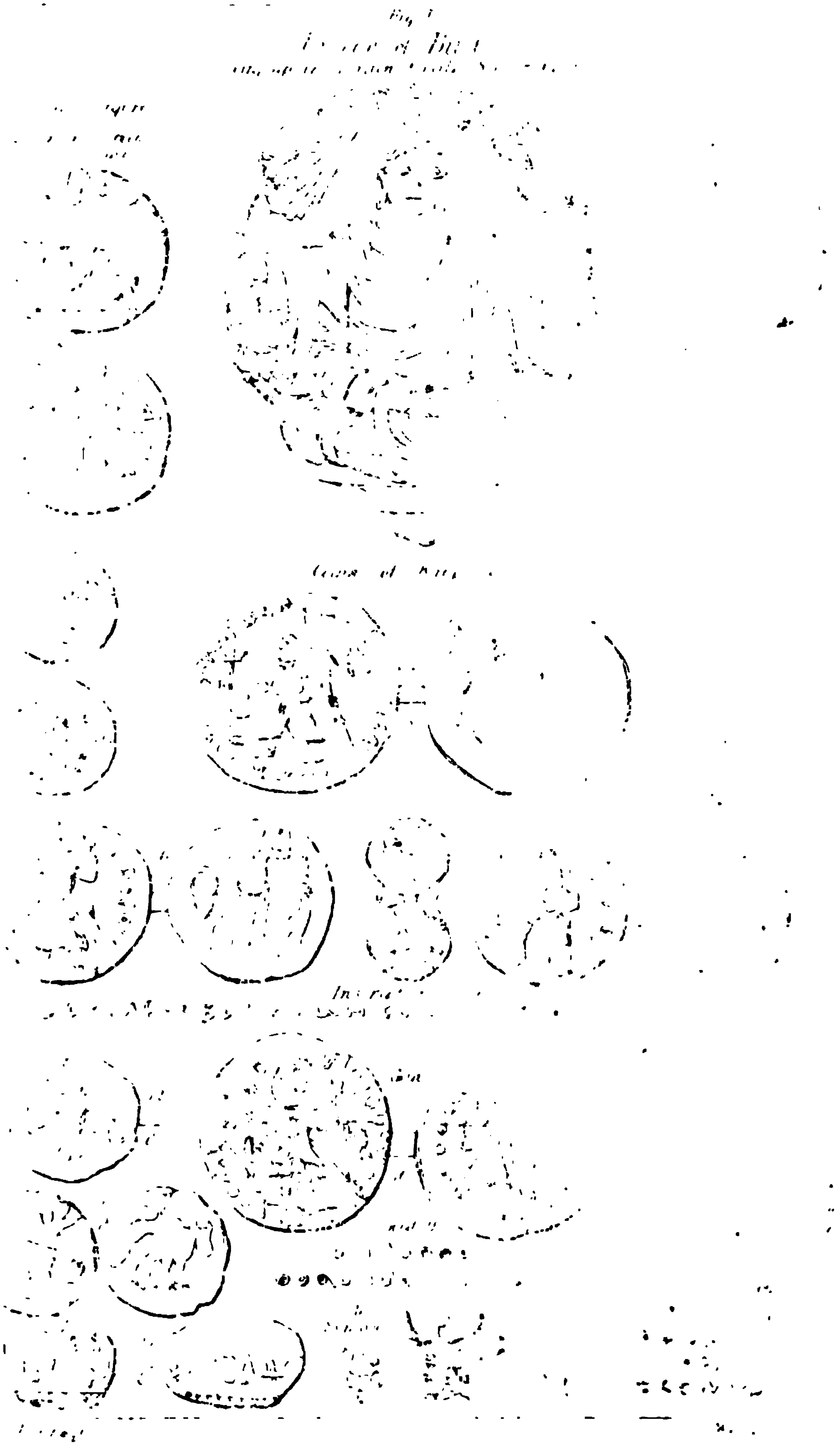

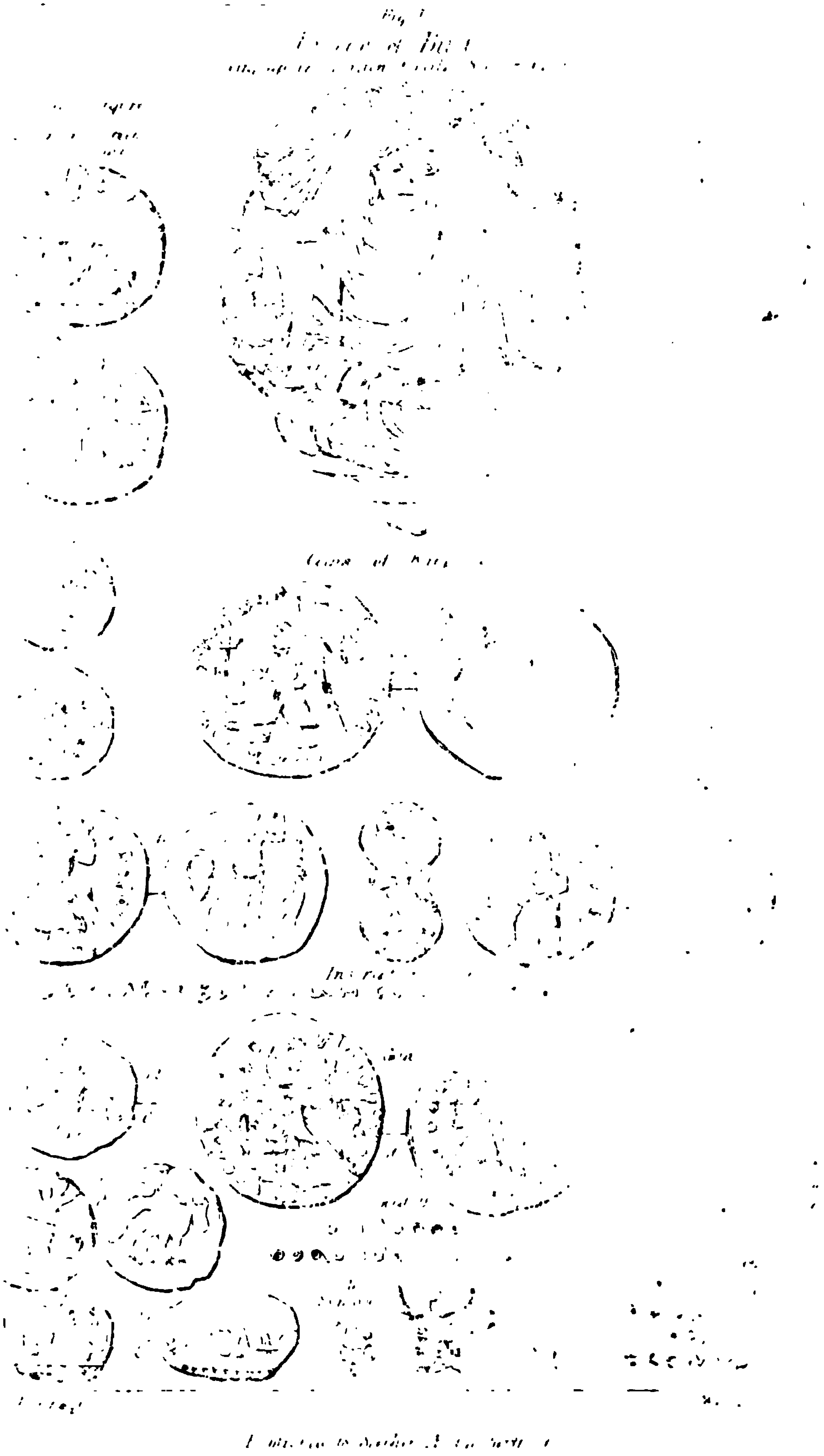

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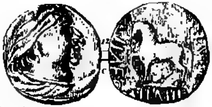
Bactrian Coins

PHILOXENUS

Nonus?



J. Prinsep del. et sculp.

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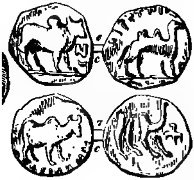
AZES, GREAT KING OF KINGS, 126, B.C.



Lit. by Stephen Austin, Hertford

VII.—ON THE COINS AND RELICS DISCOVERED BY GENERAL VENTURA.—*Continued.*

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Pl. XVII.

AZES, GREAT KING OF KINGS.

AZILISES KING OF KINGS, 110, B.C.

Stephenson ... Hertford

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Bactrian Coins

ERMÆUS

UNADPHERRUS?

EOS KADPHICES or ERMÆUS?

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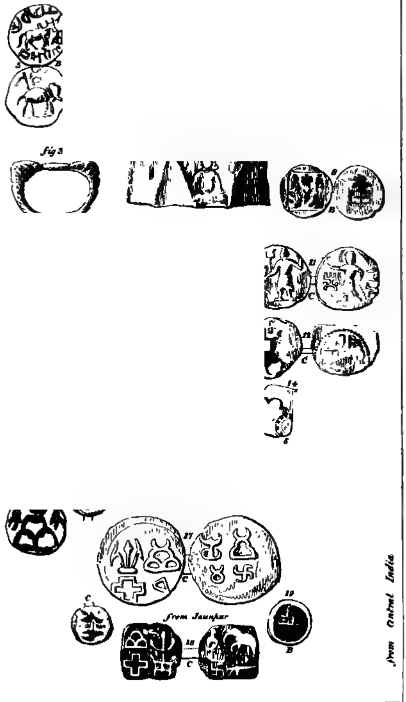
Relics from Behat near Sehâranpur



Pub by Stephen Austin Hertford

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INDOSCYTHIC COINS. - KANERKOS GROUP.

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obverses

author by the exhibition of a wood-cut of an entirely new species of coin discovered in the Himálaya mountains near Almorah, and forwarded by the finder, with two others of nearly similar device, to the late Sir H. M. Elliot.

(No. 2.)

The coin represented in the cut will be seen to bear the Buddhist emblems of the Stag and Bo-Tree, associated with the legend सिवदतस Siva-datasa—a second specimen having the central device figured under No. 2; bears similarly the Stag and Bo-tree insignia on its margin; accompanied with the letters शिवपा . . The imperfectly developed reverses of these coins, the produce, like others previously described, of an engraved anvil, also bear Buddhist devices.]

INDO-SCYTHIC COINS (RESUMED).

(pl. xxi.)

Having disposed, to the best of our knowledge, of the earliest Hindú coins, we must now return to the Indo-Scythic series, for the purpose of conducting the reader through the promised line of connection into the second great field of Hindú imitation.

Enough has been said on former occasions of the two principal families of this type, the Kadphises and the

ἡ τοῦ Σάμβου χώρα (ὄνομα ἦν τῇ πόλει Σινδίμανα) αἵ τε πύλαι αὐτῷ ἀνοίγονται προσάγοντι, καὶ οἱ οἰκεῖοι τοῦ Σάμβου τά τε χρήματα ἀπηρίθμησαντα[*] καὶ τοὺς ἐλέφαντας μετὰ σφῶν ἄγοντες ἀπήντων.—Arrian, books vi. and xvi., ed. Amst. 1757.]

[*] Vulcanius legendum conjicit ἀναρίθμητα.

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devoted to the special subject, a general assemblage of the data for historical illustration; and, leaving Prinsep's text descriptive of coins and legends untouched, I have ventured as a sequel upon the experiment of an entirely new serial arrangement of the gold coinage of the Guptas, which gives me the opportunity of supplying all the latest readings without the unpleasant office of correction, and enables me to insert in the general catalogue such new specimens as have become available since Prinsep wrote: the whole being cast into one concise view, instead of following the somewhat perplexing order of the plates, whose distribution was necessarily faulty, both in the then novelty of the subject and the irregular incoming of specimens!

I commence my extracts with a copy of Prinsep's revised translation of the Gupta inscription on the Allahábád Lát.[1] The previous decipherment of this record by Dr. Mill, (which appeared in vol. iii. 'Jour. As. Soc. Beng.'), had been based upon an imperfect fac-simile of the original. The admirable impressions of the writing on the column taken off on cotton cloth and on paper, by Capt. E. Smith, Bengal Engineers, in 1837, placed at Prinsep's command the full means of checking and correcting the errors of the early copy, while his own more mature experience in the normal forms of these and other Sanskrit characters rendered his lithographed transcript and transliteration more than usually trustworthy.

The wood-cut in the margin represents the style and dimensions of the Allahábád Monolith, upon whose surface this inscription is graven; it may be necessary to note that the more ancient writing on

[1] ['Jour. As. Soc. Beng.', vi., 963, (1837).]

this stone, and for whose exhibition we may conclude the pillar to have been expressly fashioned, consists of a counterpart of the Edicts of Aśoka, which appear severally on the Lát at Dihlí, the rocks of Girnár on the western coast, and Dhauli in Cuttack—in addition to the transcript in the Semitic character on the rock at Kapurdigiri.

The capital figured below does not directly belong to this monument, but is taken from the original on the Gandak Lát, of which we have a second similar example. Hence we assume that a figure of a like character once crowned the Allahábád column.]

Capital of a Lát on the Gandak. (From Fergusson's 'Handbook.')

TRANSLATION OF THE INSCRIPTION ON THE ALLAHÁBÁD LÁṬ.

(Beginning, at the *fifth* line, with *yasya*, which has reference to a preceding eulogistic epithet in the genitive case. This verse [illegible] No. 2 in Dr. Mill's translation.)

(2). . . . In the midst of pleasurable things, happy in body and mind; levying his revenue in strict conformity with the Shástras[1]. . .

(3). . . . Destroying unhappiness, and putting an and to those who cause it; greedy for eulogistic praise, glory and extended rule:—

([illegible]). . . . Whose enemies, amazed at his cavalcade and warlike armament, ask, What manner of man is this? Among his elevated counsellors . . . .

(5) . . . Whose eyes filled with the tears of affection, when, in consequence of his written mandate, (? his son or wife had been re-called)

(3). . . . Having seen his former good acts, delightful as nectar, his wife was much pleased. . . .

[1] Which enjoin that one-sixth of the produce of the land belongs to the king.

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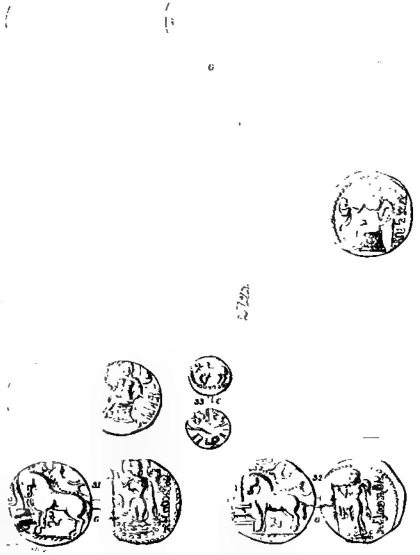
Hindu Coins. Canouj Series.



Stephen Austin Hertford

The Les[illegible]

translation [illegible]

[see plate xxxvi [illegible]

respect to the [illegible]

tical with the [illegible]

principal exception[illegible]

latter is writt[illegible]

is **X**; and the [illegible]

and ɖ in the for[illegible]

a new fount of type[illegible]

vations, I have [illegible]

larity of the [illegible] [illegible]ch s[illegible]

centuries later, can, with t[illegible] [illegible]

be employed for our purpose[illegible]

modern Devanagari.

As the reader w[illegible]

Table of Alphabets, pl. x[illegible]

years subsequent to the [illegible]

thought it unnecessary to [illegible]

reproduction of the mixed T[illegible]

this paper. A type al[illegible]

its proper place, for the [illegible]

ployment of the Saka cycle in the g[illegible]

[illegible] dates 400 and 507 A.D. (Aden[illegible]

[illegible] Mons. [illegible], we must [illegible]

the [illegible]ties he indicates in [illegible]

[illegible] est employée dans les [illegible]

[illegible] the Saka Kal it is [illegible]

[illegible] les astronomes"—[illegible]

some value towards establishing [illegible]

Vikramaditya, and the [illegible] of th[illegible]

brated grant which determines the epoch of [illegible]

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Hindu Coins - 2nd Canouj Series.

The [illegible]
translation [illegible]
[see plate xxxvii. [illegible]
respect to the [illegible]
tical with the [illegible]
principal exception [illegible]
latter is writt[illegible]
is X; and the [illegible]
and ȡ in the for[illegible]
a new fount of type [illegible]
vations, I have [illegible]
larity of the [illegible] [illegible]ch s[illegible]
centuries later, can, with [illegible]
be employed for our purpose [illegible]
modern Devanagari.

[illegible] As the reader w[illegible]
Table of Alphabets, pl. [illegible]
years subsequent to the [illegible]
thought it unnecessary to [illegible]
reproduction of the mixed [illegible]
this paper. A type [illegible]
its proper place, for the [illegible]

ployment of the Saka cycle in the [illegible] [illegible] dates as 400 and [illegible] A.D. [illegible] to [illegible], we must [illegible] the [illegible]ties he indicates [illegible] [illegible] est employée dans les [illegible] [illegible] the Saka Kal it is [illegible] [illegible] les astronomes'—[illegible] some value towards establishing [illegible] Vikramaditya, and the extension of [illegible] brated grant which determines the epoch of [illegible]

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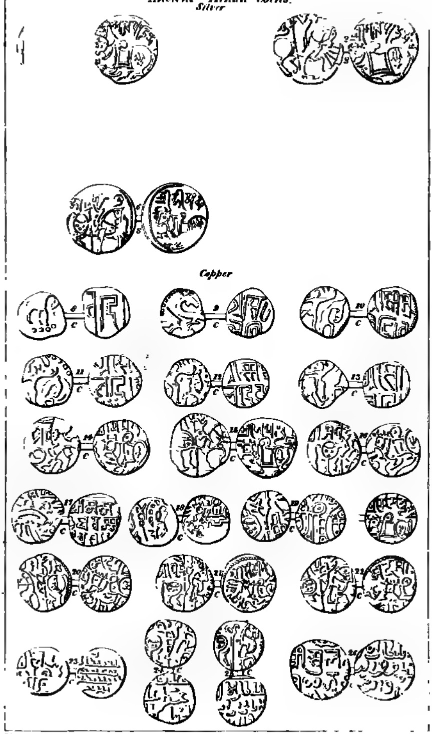
Ancient Hindu Coins.



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However, the sites of discovery are of but minor importance in the present state of our knowledge, as the inscriptions of the dynasty have now supplied us with safer data whereon to base our inferences as to the seat and extent of the monarchy.]

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To conclude this broken series of documentary illustrations, and to mark authoritatively the eclipse of the Imperial sway of the Hindús in their own land, I annex the earliest extant boast of the conquering Moslems, preserved in the inscription—in the official language and character of Central Asia—which records the capture of the ancient city of Dihlí (Síri) in A.H. 587 [1] = A.D. 1191, and the erection of the Muhammadan Mosque, whose gateway it adorns, and whose very walls and cloisters, it needed scarcely to tell us, were constructed out of the materials obtained from the demolition of the existing temples of the idolaters; the original cost of the twenty-seven edifices of this nature specified in the text is pretentiously estimated at countless sums of Dilliáls.[2]

SECTION OF PART OF THE EAST COLONNADE AT THE KUTB.
(Fergusson's 'Handbook of Architecture,' p. 418.)

[1] [This date is by no means unimportant in itself; as, if it be as true in its intention as it is in its expression, it anticipates the epoch ordinarily assigned to the Muhammadan conquest of India by two years.]

[2] [The sum absolutely expressed is 20,00,000 of this representative of value, for each temple—or 540,00,000 in all. The specific name of the coin, as found in this inscription, is read by Said Ahmad as دليوال—a more exact examination of the original proves the word to be ديلي ال but the orthograghy is a matter of minor importance, as the derivation of the term is palpable, and we know from the Táj-al-Maásir that the coin in question must have been the ordinary standard of the country in A.H. 614. The author of the latter work writes the word دهليوال. I suppose the original currency to correspond with the billon money of Prithví Rája and others, which was imitatively adopted by the Muhammadans in the early days of their occupation of Hindústán.]

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And to complete the pictorial illustration of this section of the subject, I further borrow from the same source a sketch of the Kutb Minár itself, whose position in the ground-plan is marked by the dark double circle to the south of the square.

'The minár is 48 ft. 4 in. in diameter at the base, and, when measured in 1794, was 242 ft. in height. Even then, however, the capital was ruined, so that ten or perhaps twenty feet must be added to this to complete its original elevation. It is ornamented by four boldly projecting balconies; one at 90, the second at 140, the third at 180, and the fourth at 203 feet from the ground; between which are richly sculptured raised belts containing inscriptions. In the lower story the projecting flutes are alternately angular and circular, in the second circular, and in the third angular only; above this the minár is plain, but principally of white marble, with belts of the red sandstone, of which the three lower stories are composed.'—Fergusson's 'Handbook of Architecture,' i. 421.

This celebrated monument bears on its walls memorials of the following Sultáns:—

1. On the engraved circlets of the lower story, the name and titles of Muhammad-bin-Sám, and traces of those of his 'Sipahsálár,' Kutb-ud-dín.

2. Over the doorway of the second story, the designation and honorific titles of Shams-ud-dín Altamsh, which are reiterated on the circlets of that division of the building itself, and are repeated on the walls of the third and fourth stories.

3. The name of Fíroz Sháh figures on the fifth story, in connexion with its restoration, under date 770 A.H.

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exhibit the accompanying sketch of a coin of 'Alá-ud-dín Muhammad Kh'árizmí (569 to 617 A.H.)

OBV. السلطان الا عظم علا الدنيا و الدين

REV. محمد بن السلطان

Below the horse, in a line with the spear: باميان *Bámián.*[1]—E.T.]

SAURÁSHTRA COINS.

(pl. xxvii.)

In antiquity, the present series doubtless should take precedence of those depicted in the last three plates; perhaps it should rank next to the Behát or Buddhist group, for it has an important symbol in common with them. My only reason for delaying to notice it until the last, has been the hope of receiving a further accession of specimens from Lieut. Burnes, who lately forwarded me several coins, and afterwards wrote me that he had come on a further treasure of them in the course of some excavations in Cutch.

A few specimens of the new accessions, selected by Wathen at Bombay, did not add much to the variety with which I had already become acquainted, from the collections of Karámat 'Alí and Mohan Lál, of Lieut. Conolly, and especially of Col. Stacy. Some of these I have before made known; other varieties have been long since publishad in Col. Tod's plate of coins in the Transactions of the Royal Asiatic Society; but there are many

[1] ['Kings of Ghazní,' by Ed. Thomas; 'Jour. Roy. As. Soc.', [illegible] 116, 1848.]

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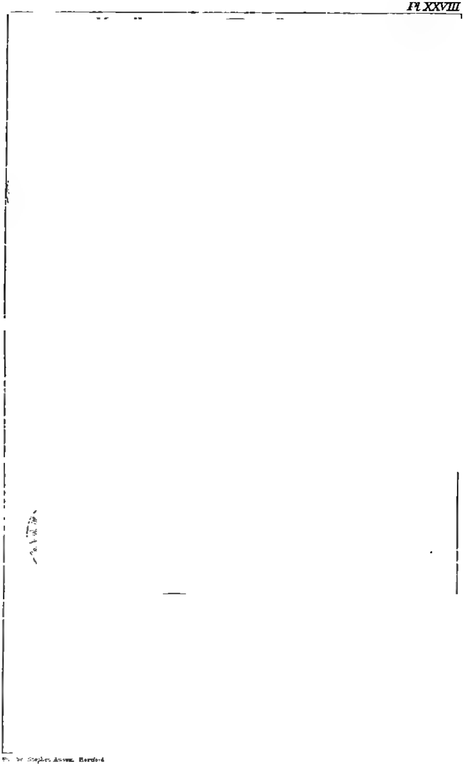
Pl. XXVIII



Ph. by Stephen Austin, Hertford

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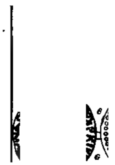
Pl. XXI



Pho by Stephen Anson, Bartford

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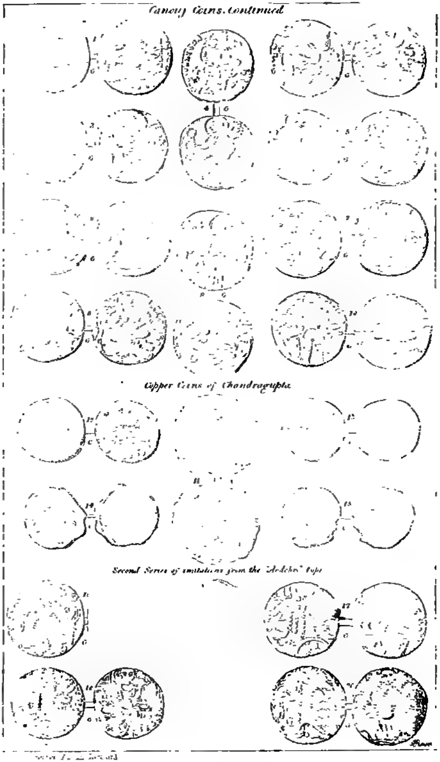
Canouj Coins. Continued
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But first, to enumerate the coins:—

Fig 18. A gold coin (Stacy), weight 120 grs.,[1] deserves to be mentioned first, because the workmanship is nearest in perfection—in imperfection we might rather say—to the *nano rao*, or *Ardokro* original. The legs of the couch, cornucopia, and drapery, are well defined. The rája on the obverse has his 'trident' standard, and his right hand outstretched as over the fire-altar, but the altar is omitted. Under the right hand of the rája, both in this coin and in figs. 16 and 20, occur the letters पष *paṣa*, either side by side, as in 16, or superposed, as in 20. Under the left arm, which is elevated to hold a spear, is another perpendicular combination of two or three consonants, apparently स क and द with the vowel ए *e*. The same monogram (or rather polygram) continues through the whole series. I formerly took it for a sword-handle, which it exactly resembles when the lowermost letter is hid.

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Second Series Continued

Third Series, of imitations

Fourth Series, of imitations

Deva dynasty of Canouj

See 1st Series

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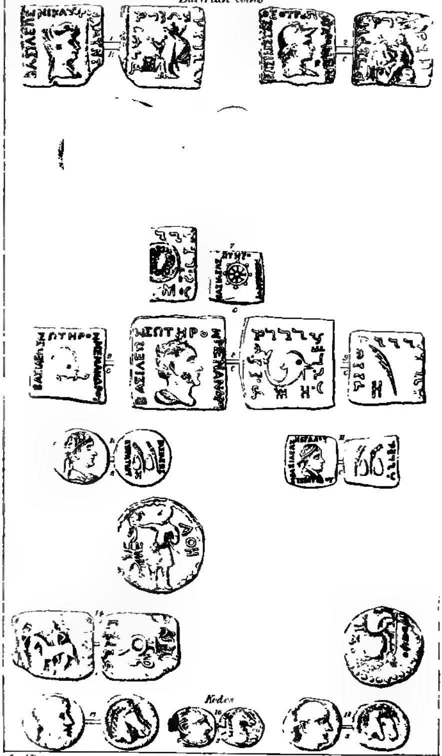

after Prinsep

W West Lith

Published by Stephen Austin, Hertford.

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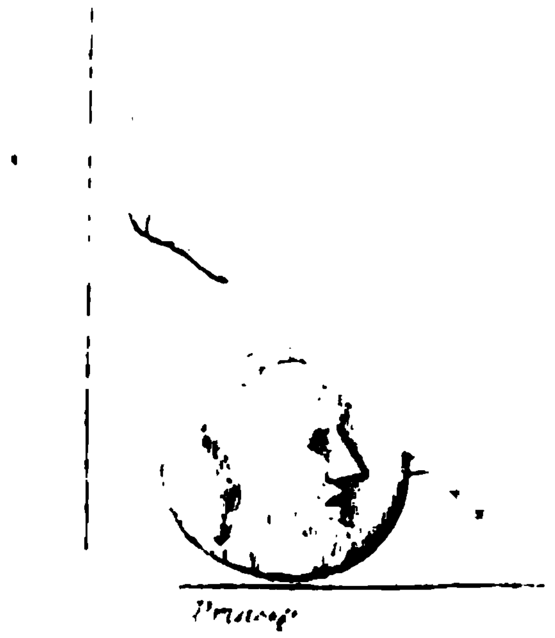

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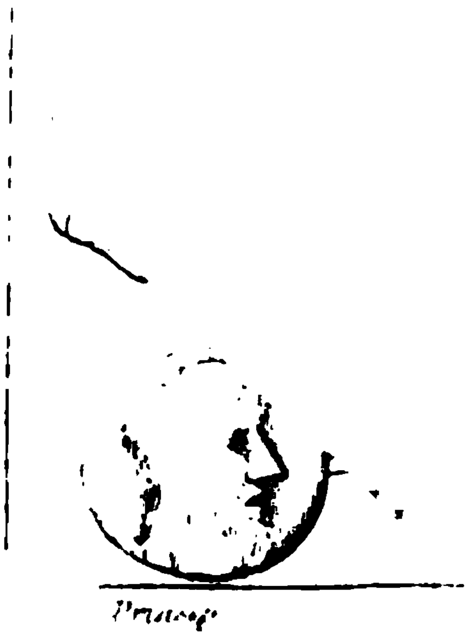

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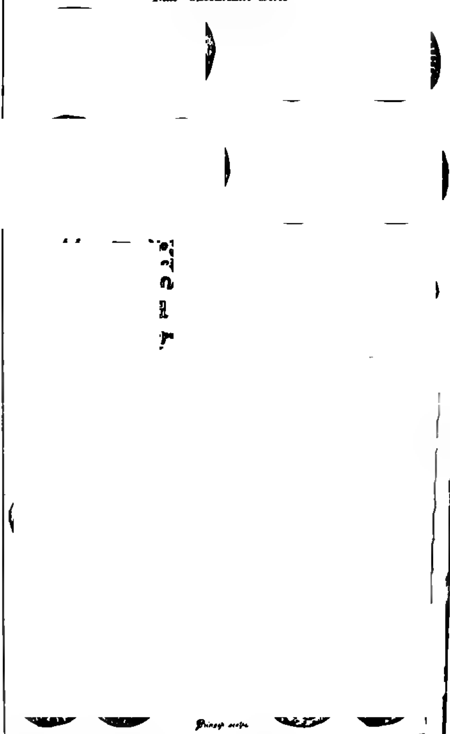

Prinsep sculpt.

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The woodcut No. 2 is taken from a coin of Col. Abbott's. I read the name, subject to correction, as पुर्मदित्य *Púrmaditya.*

In regard to Nos. 3 and 4, I may note (No. 2.)
that the former is copied, by Mr. Austin's artist, from a coin of Col. Abbott's; while the latter was engraved by myself some years ago from a piece in the possession of Col. Nuthall, Bengal Army. The name of the monarch is here indubitable, and reads, satisfactorily, on either piece, उदयादित्य (No. 3.)
Udayáditya. The opening title of राजा *Rájá* is equally clear; but the succeeding three letters present a difficulty—not so much in the definition of the isolated characters, as in the purport and meaning that should be assigned to the combination. They may be transcribed in modern type (No. 4.)
by खमत, which, it is just possible, may refer to the kingdom of Lumghán, though I hardly like to suggest the association.

Of Udayádityas, there is a choice in the annals of the land; and one individual thus entitled even gave his name to an era.[1]

No. 5, in its device, exhibits an altered style of art. It is chiefly interesting as displaying on its field an umbrella—one of the Indian attributes of royalty—surmounted by the figure of Siva's bull, Nandi.[2] The trident behind the head connects the piece with the Indo-Scythian branch of local (No. 5.)

[1] [A.D. 614. 'Jour. As. Soc. Beng.', p. 648.]

[2] [This emblem is noteworthy to a degree that it would not otherwise be, as furnishing us with an explanation of the meaning of its imitations on subsequent specimens of the coinage, where the umbrella appears under the similitude of an

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[illegible]

author might be adduced in proof of the strong Mithraic tinge of Hindúism in modern Rájputána; and, in fact, the Muhammadan historians tell us that the fire-worship in Gujárat was only finally uprooted in the time of 'Alá-ud-dín's incursions into the Dakhan.

Fifteen years ago, Col. Caulfeild sent me two coins dug up at Koṭá, where he was then Resident, which were engraved in pl. iii. (fig. 65) of the 'Asiatic Researches,' xvii. It seemed then perfectly hopeless to attempt a guess at their nature; but now we can pronounce precisely the meaning of every rude mark they contain—the fire-altar and its attendant priests, and the bust of the prince on the obverse. Stacy's collection has furnished the chief links of this investigation, but it is to Cunningham's examination of it, and careful analysis of the numerous small silver Varáhas of our several cabinets, that we are indebted for the knowledge of the balusters, parallelograms and dots being all resolvable into the same fire-altar and its attendants. Indeed, so long ago as January, 1836, he wrote me from Benáres his conjectures that this series was descended from the Parthian coins.

From the selection he had assorted to trace out and

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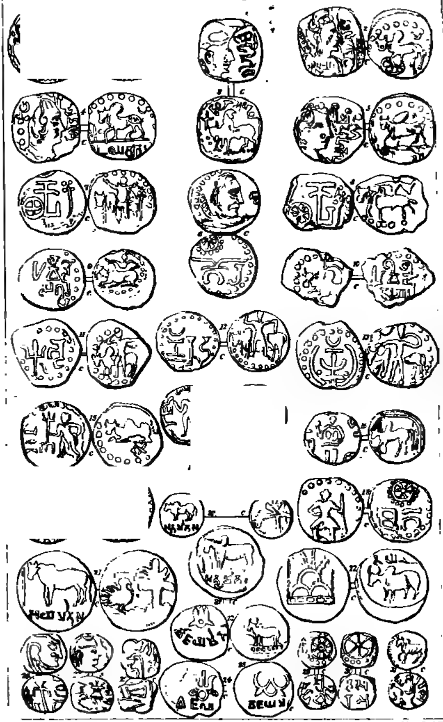

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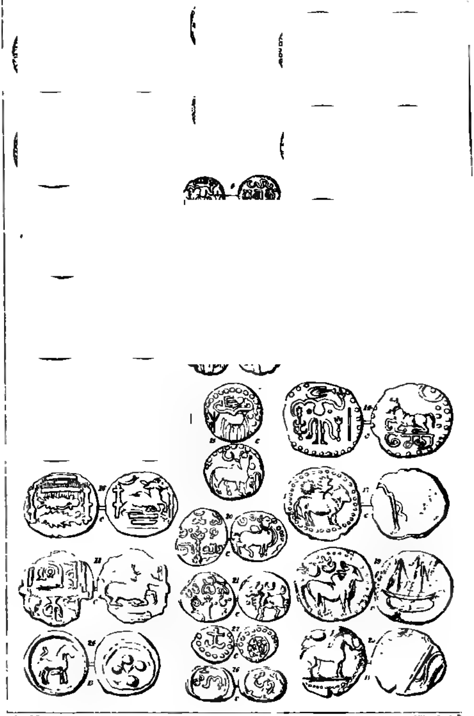
Pl. XXV

Ceylon Coins.



After J. Prinsep — W. West Lith.

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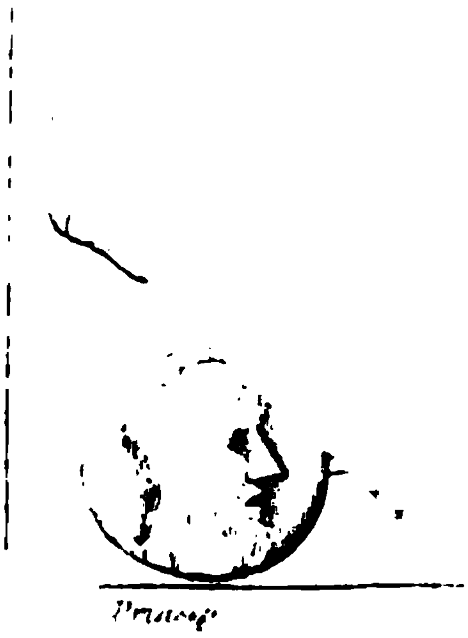

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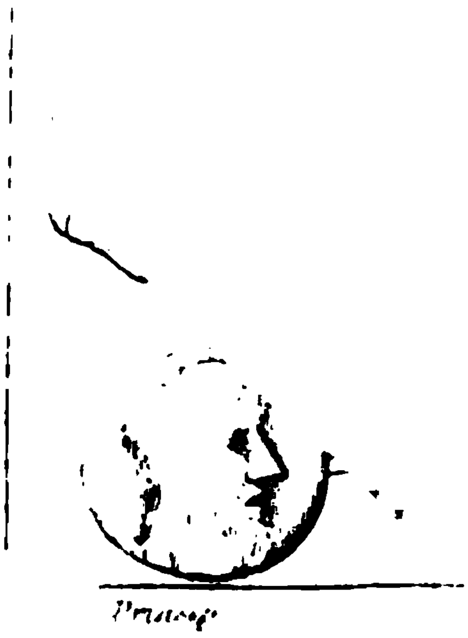

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Fig 18. A gold coin (Stacy), weight 120 grs.,[1] deserves to be mentioned first, because the workmanship is nearest in perfection—in imperfection we might rather say—to the *nano rao*, or *Ardokro* original. The legs of the couch, cornucopia, and drapery, are well defined. The rája on the obverse has his 'trident' standard, and his right hand outstretched as over the fire-altar, but the altar is omitted. Under the right hand of the rája, both in this coin and in figs. 16 and 20, occur the letters पष *paṣa*, either side by side, as in 16, or superposed, as in 20. Under the left arm, which is elevated to hold a spear, is another perpendicular combination of two or three consonants, apparently ख ब and ह with the vowel ए *e*. The same monogram (or rather polygram) continues through the whole series. I formerly took it for a sword-handle, which it exactly resembles when the lowermost letter is hid.

Fig. 20. (Stacy), the next best in execution, has the letters श्री क्र *Srí Kri* . . . . visible on the left of the female.

Fig. 19. (Tregear: duplicate, Cunningham), continues the word; क्रगोधाय *Krigodháya* (?) or *Kribhodháya*.

Figs. 16 and 17 of my cabinet have the letters श्री विश्व . . . . *Srí Viṣva* . . . . or *Vikha* on the former; and पसल . . . . *Pasala* . . . (or perhaps *Visala* ?) on the latter.

Numerous other specimens in gold might be enumerated, but they generally contain even less satisfactory fragments of names than the above. All that can be

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